CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. III. BOSTON, FRIDAY, JUNE 18, 1824. No. 45.

NOTES UPON THE BIBLE.

From the very brief sketch which has now been given of the history of the original text of the New Testament, we derive strong reasons for feeling satisfied of its general purity. The manner in which we trace it, at the revival of learning, emerging from the obscurity in which it had been for so many centuries buried, was such, as utterly to preclude the suspicion of its being then corrupted for the purpose of accomodating it to the doctrines or the interests of the reigning sect. From the time of the papal usurpation, and the separation of the Eastern and Western Churches, the Greek text had been but little known in the West. Copies of it were rare. The Latin Vulgate was the version in common use; and such was the degree of darkness, which had long overspread Christendom, that even this was withheld from the people, and was scarcely known by a considerable part of the clergy themselves. But few copies therefore of the original Greek were to be procured, at the time when they were sought for publication. So profound was the general ignorance of that age respecting the Scriptures, that when copies of the New Testament in the vulgar tongue were distributed by Luther and the other reformers among the common people, he was charged with being the *author* of a dangerous book called the New Testament. Now, although this general ignorance may be thought to have rendered it easy for designing men to make alterations in writings which were previously so little known; yet we have the satisfaction of seeing, from the account which has now been given of the four first printed editions, which followed so soon after each other, that the work was performed by men, who cannot be suspected of any concert for the purpose of imposing a fabricated text upon the world; since they belonged to different and hostile parties, and had opposite interests and views. You could hardly find four men of the age in which they lived, less likely to unite together in any great design, and above all, in the design supposed. Cardinal Ximenes, author of the Complutum, was a steady adherent to the papacy, and held the very first ecclesiastical place under the bishop of Rome. It was no part of his purpose, in printing the Scriptures, to favour the diffusion of them among the people at large, and promote the general knowledge of them. It appears from the smallness of the number of copies which he caused to be struck off, that they were not designed for general circulation. Indeed his principles were opposed to it; for, when it was proposed to translate the Bible into Spanish, he opposed the design, and was of opinion that men might become Christians without reading the Bible. Erasmus was also of the Catholic church. Yet he was no friend to its usurpations, and even attacked with no small wit and severity some of its corruptions. His heart was evidently with the reformers, and he appears in many points to have coincided in their opinions and views. He differed from them less, as to the ends at which they should aim, than as to the method to be pursued in order to accomplish those ends. What the daring spirit of Luther was for effecting by a violent and direct attack of the papal corruptions, he would have attempted indirectly, by a more gentle, imperceptible, and gradual process. He would have waited for the sure influence of that light, which by means of the press, was then pouring in upon the world; confident that when knowledge should be generally diffused, the fabrics of superstition and tyranny, which craft and ambition had erected in the days of ignorance, would tumble down of themselves. Stephens was also educated a Catholic; but being brought under suspicion of heresy by the freedom of the notes, which he inserted in some of the books that proceeded from his press, he was compelled to quit France, and settling at Geneva, he joined the Reformers. And Beza was a zealous Protestant, one of the pillars of the reformation, a disciple, colleague, and successor of the celebrated John Calvin.

Now between these men there could be no concerted scheme for imposing on the world, by publishing a text falsified for the purpose of accommodating it to any particular system of faith, or of ecclesiastical order. Theirs were separate and rival claims to the public favour and confidence. They were competitors for the praise of fidelity and a critical correctness; and the materials for their respective works were drawn, in part at least, from independent sources. They had each undoubtedly their individual prejudices and wishes; but the tendency of these, were they supposed to have any influence, was not to produce union but diversity. Their agreement therefore must be undesigned, and on the ground of evidence. The Cardinal, so far as his prejudices were concerned, would be favourable to every reading that corresponded with the text of the Latin Vulgate, which was used by the Catholics, and not long after this was declared authentic by the council of Trent. The Reformers, on the contrary, and Beza in particular, felt no attachment to that version, and had no respect for its authority. He was the more disposed to think favourably of a reading, if it differed from the text of the Vulgate, especially if it militated with any of the peculiar doctrines or rites of the Catholic church. Yet with wishes and views so opposite, and with materials for the work drawn in so great a degree from independent sources, their agreement in the result was surprisingly great. The varieties in their text were comparatively few and unimportant and such as not at all to affect the *history, evidence,* or *substance* of the religion.

Besides, it is a circumstance of no small importance, that those early editors, as well as their successors, the indefatigable scholars, who have since been employed with such immense labour in correcting the sacred text, have left us the means of judging of the fidelity with which they have executed the trust. The ancient manuscripts of the sacred text, with the exception of those just mentioned, which were used in forming the copy for the Complutum edition, are carefully preserved; and the works of the early fathers, and the several versions, which were made in the first centuries, remain, and must forever remain, to give us their testimony what the text of the New Testament was at that early period.

Another consoling thought is, that of the vast number of various readings, which the industry of biblical scholars has discovered, not one in ten, probably not one in fifty, makes any perceptible change in the sense of the passage in which it is found; and certainly not one in a thousand, if one in ten thousand, affects any important doctrine of our faith, or any fact that has any influence upon our religion. (*To be continued—from the Christian Examiner.*)

TOTAL DEPRAVITY.

The following excellent remarks are from Dr Cogan's letters to Mr Wilberforce, on the doctrine of *total depravity.* Mr Wilberforce, in his *Practical views of the prevailing religious systems of professed christians,* has some statements relative to the doctrine of depravity, &c. which Dr Cogan thinks not only untenable, but of injurious tendency, and highly derogatory to the impartiality and justice of the Divine character.

After some very pertinent and powerful remarks on the impropriety and falsity of Mr Wilberforce's manner of reasoning, relative to the scripture, and scripture doctrines, Dr Cogan proceeds to remark:—

On the other hand, christians of a different description acknowledge, that the word of God ought to be implicitly received; but they think it incumbent upon them to use their reason, in a careful inquiry, What is the word of God? Propositions of the most extravagant nature, opinions diametrically opposite to each other, put in their claim. It is impossible to admit them all, how then are they to be distinguished? Reason, and reason alone, must be the guide. When a doctrine is proposed to them which evidently contradicts first principles universally admitted, they reject it. Their argument is the following: it is infinitely more natural to suspect that a wrong interpretation is given, by weak and fallible men to those scriptural expressions, which are thought to contain the sentiment enforced, than that it should be in reality the word of God. Since scripture phraseology is so extremely various, that every rash and inconsiderate mortal may find out some expressions, that shall seem to countenance his favourite dogmata, they think it highly necessary to lay down for themselves some indubitable positions, which may safely conduct them through the labyrinths of error and contrarieties. They know, for example, that the God of grace cannot possess a character essentially different from the God of nature, since he is the same God. They naturally expect much clearer displays of universal benignity under the former character, than those which the latter exhibits to their admiring view; and therefore they *suspect* those doctrines which create an opposition.

Upon inquiry, they discover that the proofs in their support are feeble and inconclusive. They discover that the passages on which this discord was founded, have been egregiously mistaken, and that fair criticism restores the harmony. When two very different or opposite interpretations solicit acquiescence, they give the preference to that which is the most rational in itself, and the most honourable to Deity; and they invariably find that this interpretation is the most consonant with the general tenour of Scripture. They explain obscure parts in the sacred writings, by those which are the most conspicuous, instead of pursuing the contrary plan, and this teaches them to distinguish, most carefully, the plain and simple truths expressly taught by Christ himself and his Apostles, after they were commissioned by their Master to preach the Gospel, from those strong figurative expressions, and bold representations, occasionally employed by the same Apostles in their epistolary writings; where it is the invariable object not to preach another Gospel, or make an addition to that preached in their personal ministry, but to enforce the truths already promulgated, upon the hearts and consciences of the new converts to christianity. By pursuing a few natural and simple maxims of this kind, they solve difficulties innumerable; they discover a perfect harmony between the word of God, and that reason which God has given them to judge of it. They believe, because they discover truths perfectly congenial with the nature, wants, and expectations of men, and perfectly consistent with the character and perfections of Deity.

The man, who has thus purified his faith from the dross of false theology, well knows the difficulties which attend the process; and this inspires him with true charity towards those, whose ideas of christianity differ very considerably from his own. Fully convinced that faith in Jesus Christ, as it was preached to the first converts, is the foundation of our religion,—and not the doctrine of hereditary guilt and depravity—convinced that "other foundation no man can lay, which shall be permanent, than that is laid, which is Jesus Christ," he is careful to separate the wood, hay, stubble, from the gold, silver, and precious stones, that have been built upon it; yet he rejoices in the assurance, that "if any man's work shall be burnt, and he suffer loss, yet he himself shall be saved." He acknowledges that christians of different denominations possess the essentials, and he embraces them as brethren; though some may have inadvertantly added many superfluities, sometimes trifling, often pernicious. But he is careful not to permit this charitable disposition to degenerate into a spirit of indifference. He knows that truth is of the highest importance, and that it inevitably leads to very important consequences; while it is in the nature of error to be a dangerous guide; and though charity hopeth all things, and believeth all things, respecting the motives by which the advocates for false systems are actuated, yet it does not prevent him from perceiving that all false religion is an enemy to the true. It infuses a multitude of wrong notions, and directs the mind to wrong objects. Truth is one, error is indefinite; and the combined influence of individual errors, like that combination of depravity which you have ascribed to an original taint, may become so extensively pernicious, as, in process of time, to check and destroy, like baneful weeds, the benignant influence of truth. This remark is strikingly confirmed by the observations already made concerning the progress of infidelity, preceded and occasioned by the no less extensive progress of superstition.

We are rapidly approaching, Sir, to that period in which mankind will embrace a rational religion, or none; since men will reason, it is of high moment that they reason right; since they experience the use of reason in their secular concerns, they cannot conceive it to be useless in religion. In this age of reasoning, it is very necessary to be assured, that the religion which comes from God is perfectly conformable to the dictates of reason; it is of the first importance to evince, that those religious opinions, which have created the greatest difficulties, and become the strongest impediments to embracing the Gospel, constitute no part of the Gospel; that they are pernicious additions, which destroy the simplicity of our religion, and cast a deep shade over its native excellency. The philosophic enemies of christianity contemplate these adventitious blemishes with pleasure. They love to consider them as the most important parts of the christian religion. They also affect to censure that class of christians, who deny what are termed the peculiar doctrines, with as much severity as the most orthodox believer. They are hurt when they meet with a christian, who presumes to be rational, and impertinently insinuate that he cannot be a genuine christian. The reason is obvious. The primitive, unadulterated religion of Jesus, consisting of a few principles, as rational as they are interesting, these opponents are disappointed when christianity is confined to them; they are now deprived of objects against which they may display the force of argument, or direct the shafts of ridicule. They weep because there is nothing left to conquer.

DIVINE SOVEREIGNTY.

For—the preventing of mistakes which men are apt to fall into about the *sovereignty* of God, I will shew—wherein it doth not consist.

1. Not in a right to gratify and delight himself in the extreme misery of innocent and undeserving creatures; I say, not in a *right;* for the *right* that God hath in his creatures is founded in the benefits he hath conferred upon them, and the obligation they have to him on that account. Now there is none, who, because he hath done a benefit, can have, by virtue of *that,* a *right* to do a greater evil than the good which he hath done amounts to; and I think it next to madness, to doubt, whether extreme and eternal misery be not a greater evil, than simple being is a good. I know they call it *physical goodness;* but I do not understand how any thing is the better for being called by a hard name. For what can there be that is *good* or *desirable* in *being,* when it only serves to be a foundation of the greatest and most lasting *misery?* And we may safely say, that the just God will never challenge more than *an equitable right.* God doth not claim any *such sovereignty* to himself, as to crush and oppress innocent creatures without a cause, and to make them miserable without a provocation. And because it seems some have been very apt to entertain such groundless jealousies and unworthy thoughts of God, he hath given us his oath to assure us of the contrary. *As I live, saith the Lord, I have no pleasure in the death of a sinner, but rather that he should turn and live.* So far is he from taking pleasure in the misery and ruin of innocent creatures, that in case of sin and provocation, he would be much rather pleased, if sinners would, by repentance, avoid and escape his justice, than that they should fall under it. The good God cannot be glorified or pleased in doing evil to any, where justice doth not require it; nothing is further from infinite goodness than to rejoice in evil. We account him a tyrant and a monster of men, and of a devilish temper, that can do so; and we cannot do a greater injury to the good God, than to paint him out after such a horrid and deformed manner.

2. The *sovereignty* of God doth not consist in imposing laws upon his creatures, which are impossible either to be understood or observed by them. For this would not only be contrary to the dignity of the divine nature, but contradict the nature of a reasonable creature, which, in reason, cannot be obliged by any power to impossibilities.

3. The *sovereignty* of God doth not consist in a liberty to tempt men to evil, or by any inevitable decree to necessitate them to sin, or effectually to procure the sins of men, and to punish them for them. For as this would be contrary to the holiness, and justice, and goodness of God,—so to the nature of a reasonable creature, who cannot be guilty or deserve punishment for what it cannot help. And men cannot easily have a blacker thought of God, than to imagine that he hath, from all eternity, carried on a secret design to circumvent the greatest part of men into destruction, and underhand to draw men into a plot against Heaven, that by this unworthy practice he may raise a revenue of glory to his justice. There is no generous and good man, but would spit in that man's face that should charge him with such a design; and if they who are but very drops of goodness, in comparison of God, the infinite ocean of goodness, would take it for such a reproach; shall we attribute *that* to the best being in the world, which we would detest and abominate in ourselves?—*Tillotson,* Vol. VI.

PROGRESS OF UNITARIANISM.

We are happy to perceive that the Editor of the Cheraw Intelligencer, published at Cheraw, S. C. has avowed himself a Unitarian. We think the circumstance the more important, as it indicates a more general prevalence of liberal views in that section of the country, than we had anticipated. As the circumstances which led him to this avowal are rather amusing, we think our readers will be gratified with reading the article in relation to it, as given in the Intelligencer. It commences with the two following letters:

Anson County, N. C. *May* 31*st,* 1824.

To the Editor of the Cheraw Intelligencer.

Sir—I have observed of late that you have espoused the *heretical* doctrine of Unitarianism. As I cannot be the encourager of this *infidel* religion, you will please discontinue my paper. Four dollars are enclosed for my last year's subscription. Your ob't serv't.

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Darlington District, S. C. *June* 1*st,* 1824.

To the Editor of the Cheraw Intelligencer.

Sir—I have noticed in your valuable paper within a short period a number of pieces relative to the *rational* and *scriptural* doctrine of Unitarianism. I rejoice to see that you are desirous to spread the incontrovertible truths of the *Divine Unity* of Jehovah, and of his *Son,* Christ Jesus, and I sincerely hope the time will soon arrive, when bigotry and prejudice will be compelled to hide themselves, in shame and confusion, from the eternal truths revealed unto mankind by the *one* living and *true God.*

You will please send your paper to J—— W——, Esq. Mr. C—— M——, and myself. —Enclosed are nine dollars, being the amount of subscriptions in advance.

I am, sir, yours respectfully,

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[In relation to these, the Editor has the following independent and very pertinent remarks:]

Here is a perplexity! and both parties seem to have mistaken the part we have acted. It is impossible to please all; yet it appears we are the gainer by *two.* We have not taken any share in the discussion of the controversial points of Theology. Whatever we have published on the subject of Unitarianism, has only been as articles of news, or such pieces as were calculated to have a practical moral tendency. For this, we had no idea of being denounced as *heretics* and *infidels.* We are not ashamed to acknowledge our belief in the *Divine Unity;* and if believing with Unitarians is *heretical,* we then are *heretics.* If we are to be reprobated for the mere avowal of our opinions in matters of religion, we must submit; but we cannot find any portion of the sacred volume that authorizes us to *judge and condemn* others for their religious opinions, neither can we imagine that any one has the right to arraign our belief. If any suppose that good cannot be promoted by the best moral pieces, published from an Unitarian book, we must beg leave to differ with them; and we shall reserve to ourself the privilege of exercising our own judgment in matters of this nature. But if it be supposed that we intend to make our paper the vehicle for theological polemics, or doctrinal disputations, it will be an egregious error, for we disclaim every thing of this kind. We hope we shall be permitted to entertain our own belief, and the CHARITY which we find inculcated in the Bible, teaches us to permit others also, to believe according to their consciences. As we cannot find any part of the Holy Scriptures, that authorizes fallible man to

usurp the prerogatives of Jehovah, and judge the sentiments of the heart, dealing forth intolerance and prescription, we should like our Anson friend to point out in what part of *Christianity* he finds it. We *do* find in St Paul, that "Charity rejoiceth in the truth," and is the *chief* of Christian virtues, therefore, "Why even of yourselves judge ye not what is right."

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JUNE 18, 1824.

Evils of Slavery. "An overseer of slaves, named Burwell Hancock, was killed by a slave, near Cheraw, S. C. on Wednesday the 19th ult. The black man complained that he was unwell. The overseer called him a sullen rascal, and punched or thumped him several times with his gun, to make him go to work—the slave still refused, when Hancock gave him several blows with a stick, when the exasperated slave killed his overseer with a hoe. The slave then fled, but was pursued, taken on Friday, and on Saturday was tried by a board of freeholders, who sentenced him to be hung, have his head cut off, and his body burned. This was accordingly done and his head stuck upon a pole and carried about as a moving monument to villany and crime. Upon this subject the Editor of the Cheraw Intelligencer remarks:—'this may appear to some of our northern friends as monstrous and inhuman.'"

In reply to this remark, "we will merely inquire," says the Boston Courier, "whether if the overseer had killed the negro, he would have been punished the same way and with the same promptitude? We apprehend he would have been fined some fifty or sixty dollars, and there would have been an end of the matter,—at least for this world."

We know not how our Southern friends can reflect with complacency upon the course pursued amongst them in relation to the blacks. They first refuse to have them enlightened;—they even make it penal in any person who shall benevolently endeavour to instruct them, and then they punish them with all manner of severity for the crimes which grow out of their ignorance and their sufferings. How, we inquire, could any other result be expected, than that which actually took place, from an ignorant slave, goaded on to desperation by the bodily agonies he was enduring under the cudgel of an unmerciful overseer? Dreadful as the crime is, we can hardly think it is one which will lie with heavier weight on the soul of this guilty slave in the day of accounts, than will that of denying him the means of knowledge and virtue on the souls of those in whose hands were placed both his moral and physical destiny for the present life.

We will never cease to raise our voice against the monstrous injustice of such a state of things as exists in relation to a large portion of the slaves of this country. Say what you will of the humanity and even kindness with which they are treated by many of the planters, and of the respect and affection which they show to their masters, they are nevertheless *slaves*, cut off from their rights as men, and subjected to almost innumerable privations, in addition to the curse of ignorance, and the vices and crimes, and consequent sufferings that grow out of it.

What revolting inconsistency, that a people who boast of their national freedom, and are full of professions of impartial regard for the rights of mankind, should hold in perpetual bondage hundreds of thousands of their *fellow-beings!* What a libel upon the christian name, that men who profess to be called by that name, should not only hold their fellow-beings in bondage, but wink at the inhuman policy of sealing up their minds against every particle of light that might come to cheer and elevate them! Who that truly loves his country, would cease from his exertions, till he had redeemed her name from the disgrace in which it lies, from her allowance of slavery? Who that has a spark of humanity, or that calls himself a christian, would allow the subject to rest till effectual measures were in train for the final emancipation of those unjustly held in bondage among us? We speak out the natural and unbiassed feelings of a spirit indignant at the tyranny and cruelties of proud and rapacious man, when in power, against his weak and defenceless fellow-man. These are feelings which we have no cause to be ashamed of, and which we take no pains to suppress.—Those who are continually in the atmosphere of slavery, soon lose in a great degree all sense of its injustice, and become callous to the miseries that follow in its train. It is the duty, therefore, of those who have a just sense of its injustice and enormity, occasionally to show them in what light it is viewed by those whose pride and love of ease have not flattered them into an acquiescence, through their enjoyment of its conveniences, and whose perception of its evils has not been driven from their minds by long continued familiarity.

Bible Society. The Annual Meeting of the Bible Society of Salem and its vicinity, was held on Wednesday the 9th inst. The following gentlemen were elected officers for the ensuing year:—

Hon. Benjamin Pickman, *President.*
Rev. Benj. Wadsworth, D. D. *Vice President.*
Hon. John Glen King, *Corresponding Secretary.*
Rev. Brown Emerson, *Recording Secretary.*
Abijah Northy, Esq. *Treasurer.*

TRUSTEES.

Rev. Abiel Abbot, D.D.	Dea. John Stone,
Dr Joseph Torrey,	Dr James Gardner,
Rev. Samuel Walker,	Joseph Peabody, Esq.
Rev. John Bartlett,	Hon. Nath'l Hooper,
Rev. Elias Cornelius,	Dea. James Brown,
Rev. John Brazer,	Rev. James Flint,
Hon. D. A. White,	Rev. David Oliphant,
Hon. L. Salstonstall,	Rev. Wm. Williams.

The funds of this Society amount to $1279.80. It is auxiliary to the American Bible Society, and transmits a part of its annual income to that Institution.

Theological Tracts. The valuable "Collection of Essays and Tracts in Theology," by the Rev. Mr Sparks, continues to be published quarterly by Mr O. Everett, No. 13 Cornhill. The last number consists of a biographical notice of Dr Cogan,—Remarks on his writings,—together with his letters to Wilberforce, on the doctrine of *total depravity.* An extract from one of these letters is given on our first page, this week. It will well repay the time spent in perusal. It does not bear directly on the doctrine of total depravity, though it points out and exposes, in a very satisfactory manner, the false interpretations of scripture, by which that doctrine is attempted to be supported.

We understand that Mr Calvin Lincoln, of Hingham, and lately of the Theological School, Cambridge, has accepted the invitation of the religious Society at Fitchburg, Mass. to become their minister, and that the ordination will take place on Wednesday the 30th inst.

Our readers will observe among our original articles this week, an interesting historical sketch of the Massachusetts Convention of Congregational Ministers. The request there made, relative to preachers and texts we hope will be attended to by such as may possess any materials from which the facts may be obtained.

The permanent funds of Princeton Theological Seminary amount to $44,374.

Missions. We some time since gave a brief view of some of the Protestant Missions in different parts of the world. As many of our readers, who have themselves but little faith in the success of foreign missions generally, as they are at present conducted, are still desirous of becoming acquainted with the leading facts respecting them, as given in the different missionary accounts,—we propose as circumstances permit to furnish brief statements of these facts.

India within the Ganges. Our last account of the missions in this region was given May 14th. The following additional statements are abridged from the London Missionary Register for January, 1824:—

Bancoot is situated 60 miles south of Bombay; it is a healthy situation, and has one missionary, in the employ of the Scottish Missionary Society.

Belgaum, which lies between Bombay and Bellary, has two missionaries, supported by the London Missionary Society.

Bellary is in the northern part of Mysore, and about 300 miles northwest of Madras. The London Missionary Society has three missionaries there. They have 14 schools, containing 500 scholars.

Bangalore is 215 miles west of Madras. At this place the London Missionary Society has a missionary. Between 200 and 300 attend the schools.

Seringapatam, which is situated 215 miles W. S. W. of Madras, is famous for the fall of Tippoo Sultan. The population is estimated at about 20,000. A mission was established at this place in 1823, by the Wesleyan Missionary Society.

The American Education Society has an auxiliary Society in Vermont, called the *Northwestern Branch*, &c. The fourth anniversary of this Society was lately held at Middlebury, Vt. The whole number who have been beneficiaries of this Society, since its formation, is upwards of *forty.* Receipts during the last year $850—expenditures $864. The whole amount of money received by the Society since its formation is $4,500. None of the beneficiaries have received more than fifteen dollars per quarter.

Auburn Seminary. Nearly $7000 have been contributed in the state of New York, for the purpose of endowing a professorship of biblical learning in this Theological Seminary.

New Churches. On Wednesday last, the frame of the First Unitarian Church in this town, was erected.—The corner-stone of a new church was laid in Winthrop, on Monday last, with masonic honours.—*Hallowell Gazette.*

Hamilton Theological Seminary. The agent of the Baptist Education Society of Connecticut acknowledges the receipt of $1313 in subscriptions and donations during the period of two months.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Massachusetts Convention of Congregational Ministers.

When a history of this Convention was published, in 1821, by a Committee chosen for the purpose, the origin of the sermon before said body had not been ascertained. A subsequent perusal of the reverend and venerable Dr Joseph Sewall's private journal has settled this point, and also brought to light the names and the texts of several preachers to Convention, before unpublished. From this authentic source we derive the following information.

"1720, 25th May, Election day, P. M. the Ministers met at my house.

"26th May, they met again, this morning,—"*Voted*, That a sermon should be preached, annually, to the ministers, on the day following the Election. Dr Increase Mather was chosen to that service, for the next year. The Rev. Solomon Stoddard, of Northampton, was chosen in case the Dr should fail; and Dr Cotton Mather to supply his place, upon the supposition, that he should be prevented by the providence of God.

"1721, 1st June, Dr Increase Mather preached to the ministers *in my house*, from Rev. i. 20."

It appears then, that the Convention sermon was first preached in a private house, and was probably a simple "concio ad clerum."

As the necessities of the churches increased, the sermon became public, and collections were made for the benefit of feeble societies, who were unable to bear the whole expense of supporting their ministers. It was not, till the Convention of 1761, that provision was made for ministers' widows and orphans. That this body was never intended, and has always been wholly incompetent, minutely to settle articles of faith, much more to impose them upon the consciences of its pastors and their churches, is the more apparent, the more we become acquainted with its transactions; and it ought to have been more distinctly noticed in the "Historical Sketch," above cited.

On this principle doubtless it happened, that Dr Sewall, notwithstanding the great influence, which his pre-eminent piety secured him among his brethren, was repeatedly unsuccessful in motions, that the Convention should "bear testimony against prevailing errors."

To the same effect, who, that has passed the meridian of his ministry among us, can ever forget the memorable "plan of union," which, with this alluring title, was brought before Convention in 1804, by the Rev. Dr Lyman, of Hatfield, and seconded by Dr Morse, then of Charlestown. This plan was committed to a large and respectable Committee from every part of the Commonwealth, who were required to send letters to every association in the state, asking them to consider the expediency of choosing a member from each association to meet in general Convention, and agree upon some plan.

This project was expressed in such mild and conciliatory terms, and appeared, at first view, so disinterested and unexceptionable, that said committee reported, the next year, that such a scheme was advisable. After a long and animated debate, so indefinite was the project proposed, so backward were its supporters in avowing all their motives for bringing it forward, and so honest were others, who were in the secret, in proclaiming how much more was intended by it, and expected from it, than met the ear, that the committee's report was rejected,* by a very large majority.

Who, that heard, can ever forget the appalling eloquence of the late Dr Osgood, on this occasion, when he set before the Convention, from the faithful records of ecclesiastical history, the mild origin of all usurpations of the rights of conscience; and when he fore-warned them, with irresistible earnestness, of the direct and inevitable tendency of this plan to violate the first principles of Protestantism, to sow the seeds of discord among the clergy, and hinder them from co-operating in those plans of benevolence, which all acknowledge to be important?

Nor will it be soon forgotten that some of the most decided opponents of this suspicious measure, were Hopkinsians, who, it is confidently expected, will, in every similar future attempt, interpose to preserve that balance of power, which is as indispensable among the clergy, as it is among worldly politicians.

The hope of this issue is strengthened by the events, which took place in the Convention of 1823.

Who does not remember the new and unparalleled attempts to induce the orthodox clergy to attend Convention, for a few years past?—Who does not remember the success, with which, for successive Conventions, they resolved to confine all appointments and offices to their own number? Who does not remember the triumphant majority, by which, in 1822, to feel the pulse of the public, and to decide how far they could go in establishing their own peculiarities, and pulling down their opponents, they raised a large Committee to determine,—"What constitutes a Christian church, with which we ought to hold communion, as such?" Who does not remember, how one after another of the orthodox party started back from the footsteps of their leaders, apprehensive of the alarming effects of a re-action in public opinion upon the union of their own parishes? Who will soon forget the almost unequalled excitement in the public mind, when the report of said Committee, was, the last year, to be made; when such throngs filled the place of convocation, as rendered it, for a considerable time, impossible for the Convention to assemble; and when reporters from several public papers in the city of Boston came prepared to take reports of what should be said and done upon a question, which might involve consequences of such vital importance to our churches? Who also can soon forget, that though the report was framed with studied concealment of points of difference among the orthodox; yet it was so unpopular that not even the motion of an Andover Professor with another Professor of the same Institution, as Moderator, could prevail (not to have it accepted; for that was not attempted; but) to have it printed for the benefit of members of Convention? On the contrary, the motion, that the Convention take no farther order on the subject was carried by an overwhelming majority.

In short, in the history of our Convention, when engaged in settling points of faith, nothing has yet appeared to controvert the opinion of Gregory Nazianzen, concerning similar convocations, in the 4th century.

"I think," says he, "that all assemblies of Bishops are to be avoided. I never saw good come of any of them. They have increased, rather than healed the distempers of the church. For the appetite of vain glory and a contentious humour bear down every thing."

The Convention of this year was remarkably pacific, as no attempt was made to infringe the equal rights of brethren.

There is surely common ground enough, on which ministers of the gospel of peace may harmoniously walk, without the unnecessary agitation of controversies, which can have no better effect, than to vex and alienate those, who feel their rights invaded, and their safety endangered.

The most important object of this Convention is to provide for the necessities of the widows* and orphans* of our ministerial brethren. When assembled for this purpose, there is an evident propriety in attending religious services, and hearing a discourse from a brother. Nor can it be doubted, that, in selecting preachers, for this occasion, regard should be had to the various religious opinions maintained by members of this body.

In the early periods of the Convention, it was the custom of the Congregational clergy to dine together, as Dr Cotton Mather, in his "Ratio Disciplinæ, &c." informs us, at a table furnished by the united churches in Boston. For several years however the clergy were invited to dine at the respective houses of their brethren, till, in 1806, when they dined together agreeably to a vote of the previous year; but the generous Bostonians had previously collected a sum to pay the expences of the entertainment, which the clergy had voted to defray for themselves.

The Convention have since dined together, at the expense of the Congregational churches, as it was in the beginning.

The number, who dined together, this year, was 185.

All the preachers and texts of sermons before the Convention are known, but the following, which they, who possess the information, are respectfully desired to furnish to the Editor of the Christian Register:—

Year.	*Preacher.*	*Text.*
1725		
1728	John Williams, Deerfield	
1730		
1731		
1742	Israel Loring, Sudbury.	
1747		
1748	Edw. Wigglesworth, D.D. Cambridge.	
1756	Hull Abbot, Charlestown.	
1780	Ebenezer Bridge, Chelmsford	
1782	Thaddeus Maccarty, Worcester	
1783	Daniel Shute, D. D. Hingham	
1784	Joseph Willard, D. D. Cambridge.	
1785	Phillips Payson, Chelsea.	
1786	Moses Hemmenway, D. D. Wells.	
1787	Gad Hitchcock, D. D. Pembroke.	
1788	Nathan Fiske, D. D. Brookfield.	
1790	Simeon Howard, D. D. Boston.	
1791	Jason Haven, Dedham.	
1800	John Lathrop, D. D. Boston.	

* Forty-four of this description received aid this year.

For the Christian Register.

Mr Reed.—There are few events of deeper interest in a country village, than a funeral or a baptism. The former diminishes the little circle, and leaves a blank in the society, which is not readily filled. The latter is a sort of introduction of a new member, whose character and concerns are to be of interest to every individual of the little community. For my own part, I never witness this solemn introduction of an infant to the privileges of the christian faith without the deepest interest.

I am aware that such ceremonies are generally considered but as common and every-day occurrences. In the city they are so. Amid the bustle and confusion of such a place, there are few of the ceremonies of our religion that assume so imposing and beautiful a form, as in the solitude and silence of the country.

Amid the wild and stupendous works of nature, we see more distinctly the deep impress of the hand of God. In the crowded street and the bustling city, every step shows the trace of

* From this unsuccessful attempt grew what has since with questionable propriety been called "*The General Association of Massachusetts.*"

the line and the plummet,—every object example of the power and wisdom of man. what human power could rear the lofty m tain, or the rugged rock,—or roll forth waters of the river,—or lend its grand sub ty to the roaring cataract? Before the and stupendous grandeur of scenes like human power shrinks into nothing, and h pride bows in humility and the dust.

Accordingly, it was with peculiar int that a few sabbaths since, I witnessed the mony alluded to, performed at our vi church. It was near the close of the after service, that the child was summoned for tism. The attentive silence with which congregation had listened to the sermon, now slightly disturbed. There was a low general stir throughout the church. It wa such as could in any way violate the sanct the day, but resembled that low, rushing that usually precedes the rising of a cong tion. Every eye was turned in the dire whence the child was to make its appear The gallery seemed darkened by the bending eagerly in front,—while those situation did not so readily allow them t below, were observed half rising from seats, in their eagerness to obtain a view interesting spectacle. Here and there wa some grave matron, repressing with a f and a reproving shake of the head, th eager curiosity of some forward little n Presently the parents appeared with the advancing along the side aisle to the cent front of the font. The clergyman now desc from the pulpit, and took his station at th Here the whole congregation rose, and in a fervent prayer for the welfare and usefulness of the little one. The prayer c but the congregation remained standing; the father, taking the child from its m presented it to the minister. The deep lence prevailed, while the clergyman taki child upon his arm, and dipping his hand font, touched the brow of the infant, an nouncing the name by which it was thenc to be designated, repeated the solemn "In the name of the Father, Son, and Sp The child was then restored to the mothe the father took his place at her side. clergyman resumed his prayer. At its the parents returned to their seat,—the c man re-ascended the pulpit,—the animat riosity and stir of the congregation subsid to its former solemn and attentive silence, the service was soon closed.

To a mother, this is a spectacle of pe interest. While the prayers for the virt usefulness of the child are ascending to h what unutterable thoughts are throngin crowding upon her mind. She reme when those prayers ascended for her ow ones, those over whom she had watche wept, and prayed, and has felt that he and her prayers have not been poured f vain. It is a beautiful object,—the pro happy countenances of the parents, thus crating to heaven the gift it bestowed. yet an anxious doubt will sometimes o even on such a moment. Wrapt in the d of the future, the parent knows not bu that little one he may be destined to d the bitter cup of filial ingratitude; or pr unutterable pang of disappointed hopes. ceremony however is a pledge on the the parent, to educate his child in the pri of virtue and the Christian faith,—a ple surest and best for the happiness of both. is too, perhaps, a degree of honest pride reflection of a parent, that he will leave him those, who, formed by *his* instructio honourably sustain *his* name in society, the places that now know him shall kn no more,"—that when "the sabbath years" shall draw nigh, and night shall ing around him, his declining years s gladdened by the proud consciousness, has not lived in vain.

GENERAL INTELLIGENCE.

Melancholy Occurrence. On Monday as the Weymouth packet Volant, Capt. Bu beating up the harbour, when between Long tacle Islands, a flaw struck her and immedia sized her. She was seen by captain Gardine sloop Rapid, who was about a mile to windw who repaired to the wreck, and took off fiv persons who were clinging to the vessel, shrieks of persons in the cabin led him to in the quarter, which was just out of water, of which he took a Mrs Bates and her infant, had been almost up to her neck in water for of an hour. Mrs Cushing, of Weymouth, a ch Sampson, of Weymouth, and a daughter of len, of this city, aged about 12 years, were

More Mummies. The brig Peregrine, Cl Gibraltar, who arrived here on Tuesday, bro Mummies, fresh from Thebes, and of *undo* tiquity.

Connecticut School Fund. The whol of this fund is one million seven hundred four thousand three hundred and sixty-nin and seventy-seven cents.

Clean Streets. Mr Cowdrey, a Memb New-York City Council, after complaining o and filthy condition of the streets and gutte city, called the attention of the Council, as to the example of clean streets in Boston.

New-York Grand Canal. The tolls r Albany, from this institution, from its openi 1st, (twenty-six days) amounted to $17,733

Cumberland College. The Rev. D has accepted his appointment to the pr Cumberland College, at Nashville (Ten.) during the summer, procure from Europe an in the eastern states the necessary philosop ratus, and a respectable addition to the fi will remove to Nashville with his family in t so as to commence the college exercises ab of November. We understand that he is to select a professor of Mathematics and a languages to accompany him. *N. Y.*

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New-York Grand Canal. The tolls received at Albany, from this institution, from its opening to June 1st, (twenty-six days) amounted to $17,738.

Cumberland College. The Rev. Dr Lindsley has accepted his appointment to the presidency of Cumberland College, at Nashville (Ten.) He will, during the summer, procure from Europe and the cities in the eastern states the necessary philosophical apparatus, and a respectable addition to the library, and will remove to Nashville with his family in the autumn, so as to commence the college exercises about the 1st of November. We understand that he is authorised to select a professor of Mathematics and a professor of languages to accompany him. *N. Y. Observer.*

Internal Improvement. By a law of the last session, the President was authorized to cause the necessary surveys, plans, and estimates, to be made of the routes of such Roads and Canals, as he may deem of national importance, in a commercial or military point of view, or necessary for the transportation of the public mail; designating, in the case of each Canal, what parts may be made capable of sloop navigation; the surveys, plans, and estimates for each, when completed, to be laid before Congress. For these objects, the President is authorized to employ two or more skilful engineers, and such officers of the corps of Engineers as he may think proper, and the sum of thirty thousand dollars is appropriated for defraying the expences. *Daily Adv.*

Florida. By an act of the last session of Congress, it is provided that there shall be established three Superior Courts in the territory of Florida, and such inferior courts and justices of the peace as the Legislative Council of the territory shall establish. One of the Superior courts is to be held at Pensacola, for the district west of the river Apalachicola, one at the seat of government of the territory, for the district between the Apalachicola and the Suwanny rivers, and the other for the district east of the Suwanny, to be held at St Augustine. The courts are to have jurisdiction in all criminal cases within their respective districts, and original jurisdiction in all civil cases of the value of a hundred dollars. Each court is to consist of one judge, whose salary is 1500 dollars a year.—There is to be in each district a clerk, attorney, and marshal. The three judges are to constitute a Court of Appeals, to hold one session annually at the seat of government, and from their decision writs of error and appeal may be made to the Supreme Court of the United States, where the amount in controversy shall exceed a thousand dollars.

A Convention will assemble in Rhode Island, on Monday next to form a constitution for the State.

Commerce of Canada. From the 1st to the 4th of the present month, there arrived at Quebec, from England, Ireland, &c. about one hundred and forty sail of square rigged vessels, mostly in ballast. We have a paper before us which contains their names. *Pal.*

Distressing Casualty. The Hallowell Gazette of the 12th inst. gives the particulars of an accident which happened at the raising of a meeting-house in Winthrop. 40 or 50 men were standing on a part of the frame, about 26 feet from the floor. As they were about to raise a pair of rafters, the beam on which they stood gave way, and most of the men, and all the timber which had not been thoroughly secured, went to the floor, the men buried beneath the fragments of the timber, most of them severely wounded, and one or two of them literally crushed to pieces. The whole number that fell was 37. One of them, Mr Warren Pullen, expired in about an hour. Mr Paul Ladd expired the next day. Seven, who were on the frame, caught by the firm part of it, and escaped unhurt. Two leaped off, one of whom was so fortunate as to receive no injury. The Gazette states that another of the persons injured, was supposed to be at the point of death, and the lives of four others are despaired of.

With much pleasure we have been informed that the Trustees of the Humane Society of Massachusetts have awarded *ten dollars* to Mr Robert Porter, of Pittston, for saving the life of Miss Ryland, Thursday, June 13, 1822. This young lady, who is nearly related to Dr Holland, of Augusta, was accidently knocked overboard by the boom, in Kennebeck river, a few miles below Gardiner, when on board the sloop Messenger, Capt. Colburn, sailing with a fair wind about four miles an hour. Mr Porter jumped from the stern of the vessel, which was about 15 feet above the water, into the boat, perhaps 12 feet distant, at the imminent risk of his own life; and after the young lady had sunk and entirely disappeared, succeeded in raising her in safety on board, to the great surprise and joy of many spectators, who had beheld, with the deepest concern and breathless anxiety, her extreme danger, without being able to afford any relief.—*Hallowell pap.*

Minister from Central America. In the brig which arrived at Newpost on Thursday last from Balize, in the Bay of Honduras, came passengers Don Antonio Jose Canas, Minister from the United States of the centre of America to our Government, and Don Fornando Valero, Secretary. They arrived in Providence on Saturday, on their way to the seat of government. *Daily Adv.*

Africa. The Society of Geography, in Paris, at their late meeting, offered a premium of three thousand francs, as an encouragement to undertake a journey in Africa, for a manuscript and detailed description of the ancient Cyrenaica. The author, to be entitled to the premium, must explore the country extending from the Mediteranean to the desert of Barca, and from the Gulf of Bamba, on the east, to that of Sidra, on the west, determining the geographical position of all the important places, examining the ruins, the languages of the people, preserving fac similes of the monuments, &c. The prize is to be declared at the first general meeting in 1826. The second premium is of 1200 francs, for determining the direction of the chains of mountains of Europe, their ramifications, and their successive deviations in their whole extent. The third premium is of 1200 francs, for a memoir upon the people of the islands in the Pacific Ocean. Four other prizes were offered for memoirs on different subjects, to be decreed at the time above mentioned.

Gen. La Fayette. A gentleman in Philadelphia having announced his intention of writing a life of this eminent man, perhaps the following notice of his departure from France to aid the United States in their struggle for liberty, may not be unacceptable:

"*Paris, April* 4, 1777—One of the richest of our young nobility, the Marquis de la Fayette, a relation of the Duke de Noailles, between 19 and 20 years of age, has at his own expense hired a frigate, and provided every thing necessary for a voyage to America, with two officers of his acquaintance. He set out last week, having told his lady and family that he was going to Italy. He is to serve as Major General in the American army. On the other hand, the Count de Bulkely, an Irish gentleman, who is a Major General in the French service, is going with the leave of his Majesty, to offer himself to the King of Great Britain to serve against the Americans."

As to the Irish Count de Bulkely here mentioned, history is entirely silent; but the name of Fayette will be remembered as long as private worth and public patriotism are known and respected among men. *N. Y. Eve. Post.*

Mr Bertholet, the son of a philosopher of that name, was a young man of superior talents; his friends entertained high expectations of his future success;—but neither the rank to which his father had attained, his own brilliant prospects, nor the literary society and amusements of Paris, could secure him from that ennui and weariness of life which at last became insupportable. He locked himself up in a small room, and closing the apertures and crevices, lighted a barrel of charcoal, and seated himself before a table, on which he had laid a second watch, with pen, ink and paper. He then noted down with exactness, the hour when the charcoal was lighted, the first sensations produced, and the progress of the delirium, till the writing became confused and illegible; and he was found dead upon the floor.

Salt Water Bath. In all ages and countries, both ancient and modern, bathing has not only been considered a duty, but a virtue of no small magnitude, and has ever received the attention of all good and intelligent men, as well as public bodies; and even at this day so important is it considered in many parts of Europe, that men, and with pride we speak it, poor men, set apart a small portion of their daily labour in order to enjoy this luxury in the proper season, to the improvement of their health and enjoyment of life.—We might say much on the subject, and indeed volumes have been written to show its great and good effects, when properly used and in proper season; but only wishing to draw the attention of the public to the subject, we add the language of a physician when speaking of bathing, who has ever had the approbation and respect of the public, and who says, of so great importance is it, that it is nearly impossible for any person to be perfectly healthy, who lives in the constant and habitual neglect of these means. *Nat. Adv.*

Massachusetts Legislature.

The Legislature of this Commonwealth closed their session on Saturday evening last. During the whole time, there was not the least expression of party feeling in either branch. There were several animated debates, but nothing personal or unpleasant, as sometimes occurs, was discovered. The subject of the Collegiate institution at Amherst, was discussed with much earnestness for three days, and then referred to a Committee, which is to sit during the recess. The general electoral ticket has been carried by a majority of fifty-five in the House, and by a majority of one in the Senate. *Gazette.*

FOREIGN ARTICLES.

THE GREEKS.

If the rumours from the Mediterranean be well founded, the Vice Roy is to take the field against the Greeks, & a dreadful campaign must ensue. The army of the Vice Roy is said to be large and well disciplined, and certainly the Greeks have now in their service, some of the finest military spirits of the age, from almost every nation in Europe—men who have put their lives and fortunes on the points of their swords, in the contest for liberty. The apathy of the world in general is astonishing—how can nations be spectators of these scenes and be still? If the people of the United States are too distant to do the suffering Greeks much good, they certainly are not destitute of sympathy in their cause.

IN THE HOUSE OF COMMONS.

French Armament. Mr Secretary Canning rose, and said, that on a recent evening an Hon. Friend of his had put a question to him respecting the amount of the French naval force at Rio Janeiro. He (Mr Canning) had at that time stated that he had no doubt that the reports which had been circulated on the subject were destitute of foundation, but that he hoped, in the course of a few days, to have the pleasure of communicating to the House more accurate information respecting it. Since that time he had received the most satisfactory explanations from the French Government, who had accounted for every ship of war that had been sent out of the ports of France, and shewn their various destinations. At the time to which his Hon. Friend had alluded, instead of eight, there were only two French men-of-war at Rio Janeiro; one of which was on its way home. It was also proper to observe, that there were two English line-of-battle-ships on the station in question; and it might be satisfactory to the House further to know that, although not the slightest ground existed for apprehension of any kind whatever, there was not a naval situation in the world on which the force of this country did not completely outnumber that of any other.

NEW TRAVELLER.

Mr H. Campbell, who offered his services some years ago to the African Company, in London, has undertaken to explore Africa, at his own expense; the deaths of Bowditch and Belzoni having left the field of enterprize open. He is an officer of the English navy. *Courier.*

Correspondence. *'C' is received, and will be inserted next week.*

INSTALLATIONS, &c.

On May 20th, the Rev. Horatio A. Parsons was ordained Pastor of the Congregational church in Manchester, Vermont.

Wednesday, May 26, at Conway, N. H. the Rev. Benjamin Willey, as colleague pastor with the Rev. Dr Porter, over the congregational church and Society in that town. *Boston Telegraph.*

On Wednesday, Rev. Benjamin Woodbury was ordained pastor over the First Congregational Church and Society in Falmouth.

On Wednesday last, the neat and commodious Chapel recently erected at Lechmere Point, Cambridge, by the Methodist Society, was dedicated to the service of Almighty God.

MARRIED,

In this city, on Sunday evening last, by the Rev. Mr Ware, Mr Isaac K. Butts to Miss Nabby C. Hall, both of this city.

In Salem, by the Rev. Mr Brazer, Mr Edward Gale to Miss Ann Maria Bowers.

In Littleton, on Monday last, by the Rev. Edmund Foster, Mr William H. Adams to Miss Eunice C. Leary.

In Leominster, by the Rev. Mr Conant, Mr William Beverage, jr to Miss Mary Ann Richardson.

In Northampton, Dr J. H. Flint to Miss Amelia Dwight.

DIED,

In Worcester, Mrs Elizabeth Brazer, wife of S. Brazer, Esq.

In East Sudbury, on Tuesday last, Madam Martha Bridge, relict of the Rev. Josiah Bridge, late pastor of the church in that town, in the 83d year of her age.

In England, the Bishop of Chichester, aged 90.

At Bogota, capital of the Republic of Colombia, on the 18th February last, Ferdinand Bullitt, Esq. Private Secretary to the Minister Plenipotentiary from the United States to the government of that country.

Publishing Fund.

A MEETING of the Publishing Fund Society will be held on Tuesday evening next, at 8 o'clock, in Columbia-street, at the house of

June 18. JOHN S. FOSTER, *Secr'y.*

Ministerial Exchanges.

JUST published, and for sale at this office, "Remarks on Ministerial Exchanges." June 11.

Country Library.

FOR sale at this office, the following valuable works neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms. June 11.

Books, at Reduced Prices.

JAMES W. BURDITT, having a large Stock of Books on hand, intends to dispose of part at very low prices. He has, in addition to his present Establishment, taken Store No. 92, Court-street, (three doors west of Franklin Head) where the Books will be sold by retail—the Collection consists of several thousand volumes of English, Scotch, and American Editions, and many of them will be sold for less than one half the retail prices. Among the assortment are Bibles of all sizes, suitable for the *Pocket, Family or Pulpit*, with or without Notes.

Also—a number of *Suttaby and Walker's* miniature editions of the Poets, &c.

Printed catalogues, with the prices affixed, may be had gratis at the above store. May 21

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 3 cts. single, 75 cents per dozen, $5,00 per hund.

Blair's Common Things.

JUST PUBLISHED at James Loring's Bookstore, No. 2 Cornhill, price 12 1-2 cents single, $1,12 per, doz. The First Catechism for Children, containing Common Things necessary to be known at an early age, by Rev. David Blair, author of the Grammar of Philosophy, &c. With the addition of several useful articles, adapted to the capacities of children; a Catechism relative to the American Revolution; and a Sketch of the History and Customs of Nations, &c. &c. *Fourth Edition, Revised.*

N. B.—The above little book needs no higher recommendation than the assertion of the fact that the Boston publisher has printed about twelve thousand copies within 3 years, and that it is in increasing demand. June 4.

Recollections of Jotham Anderson.

JUST Published, and for sale at the Counting Room of the Christian Register, and at the principal Book-stores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together." April 16.

Seasonable Thoughts on Baptism.

JUST RECEIVED, and for sale at the office of the Christian Register, Dr. Abbott's Seasonable Thoughts on Baptism.

This tract consists of two Sermons, the first entitled, "*A Father's Reasons for Baptizing his infant Child*," which has been extensively circulated in three previous editions, and which for its brevity and clearness has been of popular use. The second Sermon is now for the first time published on this important proposition,—"*The Children of Baptized parents, not scandalous, are to be Baptized.*"

Fifty years ago, there were very few churches the in Commonwealth, which did not encourage all regular parents to *recognize their baptism* and bring their children to the ordinance. Within twenty or thirty years considerable efforts have been made to confine the ordinance to the families of communicants. A considerable number of churches, we think without much reflection, have fallen into the errour; and even those congregations, which still adhere to the ancient practice, unhappily feel the influence of example and plausible argument in favour of the innovation, and gradually neglect the ordinance. This Sermon is an attempt to awaken attention to the error, and to induce a continuance in *the good old way*. The following is the plan of the discourse.

I. "From the scriptures and the early history of the church I shall endeavor to ascertain the proper subjects of baptism;

II. Notice an important error, which is gradually and silently prevailing in our ancient congregational churches; and

III. Inquire the causes, which have an influence with many to the neglect of baptism."

As it is well known that many ministers are anxious on the subject, it is hoped they will promote the circulation of this tract in their congregations, before the error becomes general.

Lancaster Academy.

THE summer quarter will commence on Monday, the 31st of May.

Arrangements have been made to admit young ladies into this Seminary, and an Instructress engaged.

The terms are $6.25 per quarter—board $2.00 per week. May 28

True Messiah Exalted.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, N. H.; a few copies have just been received, and are for sale at this office. Price 75 cents per doz. 8 cents single.

FOR Sale at the Counting Room of the Christian Register, the following valuable Theological works, on very reasonable terms:—

Campbell's Four Gospels
do. Systematic Theology
Prideaux Connexions
Griesbach Nov. Test.
Buckminster's Sermons
Priestley's Discourses
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Whitby's do.
Lee's Sermons
Tappan's Works
Neal's History of the Puritans, 2 vols. Lond. 1811.
Josephus' Works, 4 vols, 8vo. Lond. 1822.
Reed's Apology for Infant Baptism.
Chalmers' Discourses.
Law's Serious Call to a Devout and Holy Life.
Buck's Theological Dictionary.
Butler's Analogy of Natural and Revealed Religion.
Ostervald's Bible.
Paley's Natural Theology.
Paley's Evidences of Christianity.

☞ A variety of valuable and cheap Religious Tracts constantly on hand. A liberal discount will be made to those who purchase to sell again or for distribution.

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court-street, and at the Counting Room of the Christian Register, price 12 cts. "Two Letters on the genuineness of the verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of N. York, by Henry Ware, jr. Minister of the Second Church in Boston. *Third edition.*

Advertisement to this edition. Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their re-publication. A very few slight alterations have been made, and an essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the letters are again submitted to the public with the hope that they may do something to aid the cause of christian knowledge and truth.

POETRY.

TO A LITTLE LAND-BIRD,

Which settled on a vessel, between two and three miles from the nearest shore.

Welcome, weary, winged stranger,
Welcome to our rocking bark;
Welcome, 'mid this wide-spread danger,
As the night grows wild and dark.

Why suspect us? we are friendly,—
Cease thy fluttering,—go to rest,—
We a resting place will lend thee,
Here benighted from thy nest.

Yes, the hardy sailor hails thee
As a wanderer from thy home;
Wonders what can so far wing thee,—
Tempt thee, like himself, to roam.

But here's one whose gentler bosom
Feels kind pity's higher swell;
To his bosom, wanderer, welcome,—
There thy sorrows, stranger, tell.

Come and pour thy little sorrows,
They shall touch some kindred chords;
Tun'd to sympathy, which borrows
Strength from what its aid affords.

Yet, here's one to grief no stranger,
One whose breast for thee can move;
Come, then, little airy ranger,
Come, and all his pity prove.

Miscellanies.

PERKINS' STEAM ENGINE.

Extract from a letter from London, dated April 23, 1824.

Mr Perkins' discovery has been, I think, overstated by his friends and too lightly estimated by his enemies. I have taken some pains to understand the subject, and the following appears to me to be the state of facts. Mr Perkins has undoubtedly made a great and valuable improvement in the steam engine. The evidence of this is that he has now in his establishment two engines in operation—one a small engine of perhaps five horse power, the first that he constructed; the other a twelve or fifteen horse engine. The latter is connected with a pump to raise water, by means of which the exact power of the engine may be ascertained. This is nearly completed, and the result of the experiment will probably be soon communicated to the public, perhaps by Mr Perkins, himself, who is, I learn, about to publish a description of the engine. Sufficient experiments have been already made to induce Perkins & Co. to contract to furnish engines which will save two-thirds of the fuel and nineteen twentieths of the water used in other engines. My own opinion is that the engine will even do better than this, besides saving half the cost of construction, and four fifths in weight and bulk. Such is the entire confidence of the concern in the engine, that they have now building a vessel of 400 tons, in which two engines of 50 horse power are to be put, for the purpose of going to India.

Mr Perkins' Steam Gun, of which you may have heard, is a discovery resulting from that of his steam Engine. He discharges at the rate of 240 ounce balls per minute, from a musket barrel, with a force equal to that of gundowder. This extraordinary affair attracts thousands to witness the experiments, among whom I have seen Dukes, Marquisses, Earls, Viscounts, Barons and Baronets. There can be no illusion in this matter—Mr Perkins is a frank man, incapable of practising any deception of which he is not, with others, the subject. He foresees no difficulty in applying his discovery to military purposes, to the exclusion of gunpowder. This perhaps is counting too fast—but I shall not be surprised to see at the result, a considerable modification in military and naval tactics.

An engine is now constructing to be taken to the United states, by Mr Goodrich, of Connecticut, in July or August—he being agent of Perkins & Co. to manage their affairs there. Thus you see, the people of the United States are likely soon to have an opportunity of judging for themselves of the success of their ingenious countryman, without being left to doubt amid the contradictions of interested publications.

ANATOMICAL CURIOSITIES.

Ramo Samme, an East Indian juggler, has excited considerable curiosity in this city, by *swallowing a sword*, twenty-one inches in length. Although it is perfectly feasible, from the anatomical structure of the pharynx, and straight course of the œsophagus in the posterior mediastinum leading into the stomach, it must necessarily be a dangerous operation, which none will ever submit to, who have anxieties beyond the influence of money. The blade which he introduces, is of polished iron, quite thin, but one inch in width, and of equal diameter through its whole length. After taking off his cravat, he elevates the chin, by carring the head as far back between the shoulders as possible, and then introduces the sword, which does not enter gradually, as we had been led to suppose, but on the contrary, falls suddenly, till the hilt strikes against his mouth In this condition, the point can be distinctly felt in the fundus of the stomach, just below the ribs of the left side.—It is withdrawn with great precision, and slowly, but its extraction is usually followed by a slight fit of coughing, from the irritation in the fauces. During the interesting, though chilling exhibition, his position is unaltered, as the slightest movement of the head would act upon the blade like a lever, in such a manner as to produce the most alarming consequences to the thoracic viscera. The recent invention of an instrument for pumping out the contents of the stomach, in cases of great necessity, is wholly free from the hazards mentioned in the case of Samme, because the pipe is so flexible, that it adjusts itself to the shape of the parts, without the possibility of doing any injury whatever.

By this explanation, that will be understood to be an operation perfectly consistent with human anatomy, and perfectly easy, (though not very agreeable, either to the performer, or to those who witness it,) which is generally considered as wonderful and almost miraculous.

The same, however, cannot be said of all the tricks performed by jugglers. One of these, who called himself Foulet, and exhibited on the boulevard du Temple at Paris, passed small peas and leaden shot into his nose and mouth, and took them out at his ears and eyes; he also passed them into his ears and eyes, and took them out of his mouth. This process was varied in many different ways, and so entirely inconsistent were all of them with the anatomical structure of the parts, that two gentlemen from Boston, who were present at the exhibition, were induced to wait till the crowd had dispersed, in the hope of getting at his secret. On assuring him that they were influenced by no other motive than curiosity, that they had no wish or intention to take up his profession, that they were strangers, and about to leave the country immediately, and last, though by no means the least influential argument, by giving him a gold Napoleon, he showed several fistulous passages, which he had procured a surgeon to make from one of the above mentioned organs to the other. These artificial passages were kept open by occasionally passing through them small leaden cylinders; and the shot and small peas were propelled by the action of the muscles of the tongue and face, over which he had acquired a peculiar and habitual power. That such a power may be acquired, will appear evident to any one who has witnessed the extravagant exhibitions of rope-dancers, tumblers and clowns. It is also the acquisition of a similar power over the muscles of the extremities, which enables Ramo Samme to throw and catch the balls, with so much agility and precision.—*Med. Intel.*

From a late French work.

CITY OF PARIS.

Paris exports above half the merceries, furniture, fashions, prints, &c. which are sent out of France, and three fourths of the clocks and watches, instruments, medicines, wrought metals, gold ware, objects of art, maps, prints, music, pottery, chemical productions, and silk fabrics. This will give an idea of the extent of its trade, and the importance of its industry. In these respects the face of Paris is completely changed within the last thirty years. It is, perhaps, to be regretted that France has not its Liverpool; and that so much activity and intelligence is concentrated in a spot which almost absorbs that of the whole kingdom. The spirit of commerce is so prevalent in Paris, that while the duties on goods exported from the whole kingdom have increased only tenfold from the year 1819 to the year 1821, the same duties exported from Paris alone, have increased a hundred-fold in the same space of time. These duties are principally on refined sugar, and on cotton and woollen goods. Paris and its suburbs contain 25 sugar houses, the net profits of which are estimated at 1,281,052 francs.

Paris contains 9761 shops for the sale of provisions; not including 5000 traders that weigh in the halls and in the streets. The venders of wine alone are 2333 in number; while there are but 560 bakers, 355 butchers, 927 eating houses, and 787 coffee houses. Thus it appears that the number of taverns is above four times that of bake houses, and above six times that of butchers' shops.—It ought to be observed, however, that the last must not exceed a certain number.

From the year 1810 to the year 1821, the number of silk manufactories increased from 52 to 67. In 1813, 2,270,000 pair of stockings were manufactured, the current price of which, at the time, was 2 francs a pair; and 6,813,000 yards of silk, the price of which was 2 francs a yard. At present, the employment of machinery has diminished those prices a third. It is calculated that 1,500 work people of both sexes and of all ages, are employed in these manufactories. From 7 to 8,000 are employed in the manufacture of gold and silver articles. In the year 1819, there were stamped in France, six millions of gold and silver articles, representing a value of 64 millions of francs. It is calculated that the gold manufactured in France, in 1819, amounted to thirty-eight hundredths of the gold annually brought into Europe.

One year with another, 120,000 watches and 5,000 clocks are sold in Paris, for about 20 millions of francs; the net profit of which is about 3 millions and a half.

Every year from 35,000 to 40,000 horses and mules are brought to market. The average price of a horse is 164 francs 62 centimes.—There are in Paris 12,800 horses belonging to individuals, and 3,500 to military bodies.

680 presses are actively employed in Paris, and from 3 to 4,000 printers. It is estimated that of every hundred works published, 68 relate to the belles-letters, history or politics; 20 to the sciences and the arts; and 12 to theology and jurisprudence. The average price of a thousand copies of a printed sheet, paper included, is 62 francs. The annual consumption of paper is 356,000 reams.

THE PACHA OF EGYPT.

The Pacha of Egypt is a very extraordinary character. By birth a Greek, and enslaved in his early youth, he enjoyed no advantages of education; but in the course of his administration of the government of the celebrated province at present under his controul, he evinces the wonderful effects which may be wrought by a mind naturally sagacious and energetic. Having esta blished himself as a military chieftain too formidable to be controlled by the Divan of Constantinople, he has of late years devoted himself to commercial enterprises, which, if his life be spared, or if they are continued after his death, must tend to the speedy re-civilization of the ancient parent of the arts and sciences. He first directed his attention to the cultivation of sugar of which he grew a considerable quantity, but as it was coarse, by the aid of a Scottish agent he established an extensive sugar refinery, the produce of which has occasionally been found a matter of anxiety to the European dealers in refined sugar in the Levant. In the course of the process of refinement he had occasion for a steam engine, with which we have been informed, he was supplied by the British ministry, who wished to conciliate his favour by so acceptable a present; which however, as we have been told, he pretended he wished to possess only as an object of curiosity.

At a later period, an English gentleman, high in his confidence, advised him to turn his attention to the cultivation of cotton. He accordingly procured from the United States, in separate quantities, so as to produce no alarm, several tons weight of the best cotton seed, which he has sown in spots on the banks of the Nile, favourable to the growth of the cotton plant.—His success in this new speculation has hitherto been decisive. A few months ago, a hundred bags of cotton were sold at Liverpool, and is found, on working, to be superior to the Sea-Island cotton. Several vessels have within these few days cleared out from Liverpool to Alexandria, where he has thirty thousand bags ready for sale; and his next year's crop is expected to be one hundred thousand. At present, the purchases are made from the Pacha in hard dollars.

It will easily be imagined that the rising power of this extraordinary man is viewed with extreme jealousy by the Porte. Accordingly, a short time ago, the Grand Seignor sent an agent, with a couple of executioners, with instructions to bring his head to Constantinople; but the Pacha's spies gave him speedy intelligence of the danger which awaited him. He made his preparations accordingly, and the ministers of death, instantly on their arrival in Egypt, and before they could display the fatal firman, were deprived of their heads, which the Pacha pickled and sent to the Sublime Porte, with a history of his providential escape from the plots of assassins. Since then he has remained unmolested in the prosecution of his grand and useful designs, and all who wish well to the progress of civilization in Africa, will pray that he may live a thousand years.

The Pacha, we further hear, brought from Rundel and Bridges the Pitt diamond, and has paid for it. The diamond was lately consigned to the care of the captain of a British ship of war. *London paper.*

HARMONY SOCIETY.

A correspondent informs us, that in a late conversation with Frederick Rapp, of the celebrated religious commonwealth of *Harmony*, on the Wabash, he learned some facts respecting the principles and practices by which this community is regulated, that are not generally known. Mr R. also promised so furnish him hereafter, a more correct history of the settlement than that by Melish, published in the essay on Commonwealths, by the "New-York Society for promoting communities."

Harmony, at present, consists of about 800 persons, occupying 150 houses, and possessing about 25,000 acres of fertile land. They are represented as being very strongly attached to the Society, and it argued that only in a commonwealth on such a basis can the Christian command of loving others as ourselves be perfectly obeyed—that a system like this, by making every act which shall benefit the agent be proportionately useful to those with whom he is associated, will produce this effect—and that consequently this is the only Christian plan of possessing civil property. The Society of Harmony, according to Mr Rapp's account, has no *written articles* of doctrine or faith (these being esteemed of modern origin, and not in use with primitive Christians) nor any written laws of association. The members profess to make the Scriptures and common sense their rule of conduct, both in politics and morals.

During the 19 years that the Society has existed, not one of its members has been expelled. Transgressions of good morals are punished, first, by private admonition and reproof from any member—if this prove ineffectual, the chief Elder repeats the admonition—this failing to produce reform, the offender is visited by the seven Elders of the Society; and in the last resort all the members are made acquainted with the case, and each *withdraws himself from the brother that walketh disorderly*; the consequence is, an immediate reformation or a recession from the commonwealth. *N. Y. paper.*

INFIDELITY.

A servant, who had made the improvement that might be expected from hearing the irreligious and blasphemous conversation continually passing at the table where it was his place to wait, took an opportunity to rob his master. Being apprehended, and urged to give a reason for this infamous behaviour, "Sir," said he, "I had heard you so often talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery." "Well but," replied the master, "had you no fear of that death which the laws of your country inflict upon the crime?" "Sir," rejoined the servant, looking sternly at his master, "what is that to you, if I had a mind to venture that? You have removed my greatest terrour; why should I fear the less?"

Bishop Horne's Works.

RESOURCES OF ENGLAND.

England may be denominated the "Great Banking House" of Europe. Within the last year, she has loaned to other states over $220,000,000. The following is a list of loans, paid, or contracted to be paid, in 1823:—

French,	- -	£19,900,000
Dutch,	- -	2,000,000
Colombian,	- -	4,000,000
Brazil,	- -	2,500,000
Portuguese,	- -	500,000
Austrian,	- -	500,000
Peruvian,	- -	2,720,000
Buenos Ayres,	-	1,000,000
Greek,	- -	892,000
Mexican,	- -	8,800,000
Spanish,	- -	5,000,000
Mines,	- -	500,000
Neapolitan,	- -	2,000,000
	Total,	£50,312,000

A REPROOF TO SLEEPERS.

It is related of John Lassenius, the chaplain to the Danish Court, who died at Copenhagen in 1682, that having for a long time perceived to his vexation, that during his sermon, the greatest part of his congregation fell asleep, he suddenly stopped, pulled a shuttlecock from his pocket, and began to play with it in the pulpit. A circumstance so extraordinary, naturally attracted the attention of that part of the congregation who were still awake. They jogged those who were sleeping, and in a short time every body was lively, and looking to the pulpit with the greatest astonishment. This was just what Lassenius wished, for he immediately began a most severe castigatory discourse, saying, "When I announce to you sacred and important truths, you are not ashamed to go to sleep; but when I play the fool, you are all eye and all ear."

HINTS TO FARMERS.

Receipts to destroy insects on plants.—Tie up some flour of sulphur in a piece of muslin or fine linen, and with this the leaves of young shoots of plants should be dusted, or it may be thrown on them by means of a common swansdown puff, or even by a dredging box.

Fresh assurances have repeatedly been received of the powerful influence of sulphur against the whole tribe of insects and worms which infest and prey on vegetables. Sulphur has also been found to promote the health of plants on which it was sprinkled; and that peach trees, in particular, were remarkably improved by it, and seemed to absorb it. It has been likewise observed, that the verdure and other healthful appearances were perceptibly increased, for the quantity of new shoots and leaves formed subsequently to the operation, and having no sulphur on their surfaces, served as a kind of comparative index, and pointed out distinctly the accumulation of health. *N. E. Farm.*

Caution.—We have observed, in several papers, a caution to the public, against eating cheeses, whose rinds are covered with *red* or *white leads*. It is said it is not an uncommon practice for dairymen to use such a preparation in the colouring of cheese. Several persons having been lately taken very sick after eating cheese, the physicians attributed it to the poisonous qualities of the rind, and to test it, gave pieces of it to the dogs, some of whom were immediately convulsed, and in a day or two afterwards died. It is important that this caution should be generally known.—*Salem Observer.*

Bean's Advice.

THIS day published, and for sale at the counting room of the Christian Register,

The Christian Minister's Affectionate Advice to a New Married Couple. By Rev. James Bean. It is a book of nearly 100 pages 18mo, and will be afforded to subscribers, neatly bound in morocco, at $2.40 per dozen. It is a work wholly of a practical character, and has been highly approved and recommended by the clergy of various denominations. Those of the clergy, or others, who may wish it, can yet obtain it at this office, by the dozen, or in greater quantities, at the above price. April 23.

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Every person who may procure *five* responsible subscribers, for a year, shall receive a sixth copy *gratis*.

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of every description, executed in a neat and accurate manner, at this office.

CH

VOL. III.

Miscellanies.

HYMN,

Sung after the Sermon by the Rev. John Mo... before the friends and supporters of the ... Fund, at Parliament Court Chapel, in L...

Ancient of Ages! humbly bent before the...
Songs of glad homage, Lord! to thee we...
Touched by thy spirit, O teach us to ado...
Sole God and Father! Everlasting King...
Let thy light attend us,
Let thy grace befriend us,
Eternal—Unrivalled—All-directing King...

Send forth thy mandate! Gather in the ...
Through the wide universe thy name be ...
Millions of voices shall join in adoration...
Join to adore thee, Undivided God!
Every soul invited,
Every voice united,—
United to praise thee! Undivided One!

PSALM XLII.

The author of this elegant complain... from the temple, and from the pub... cises of his religion, to the extreme... Judea, persecuted by his numerous ... and agitated by their reproaches, po... his soul to God in this tender and ... composition. The ardent feelings of ... heart are admirably expressed, w... memory of former felicity seems to a... his present anguish. The followi... phrase, though infinitely short of th... al in sublimity, will perhaps serve t... the correspondence of the subject a... ments of this poem, with the elegiac... tions of modern times. *Bishop ...*

As pants the wearied hart for cooling spring...
That sinks exhausted in the summer's chase...
So pants my soul for thee, great King of Kin...
So thirsts to reach thy sacred resting place.

On briny tears* my famished soul has fed,
While taunting foes deride my deep despair:
"Say, where is now thy great deliverer fled...
Thy mighty God—deserted wanderer, where...

Oft dwell my thoughts on those thrice happ...
When to thy fane I led the jocund throng;
Our mirth was worship, all our pleasure pra...
And festal joys still closed with sacred song...

Why throb, my heart? Why sink, my sadd...
Why droop to earth, with various woes opp...
My years shall yet in blissful circles roll,
And joy be yet an inmate of this breast.

By Jordan's banks with devious steps I stra...
O'er Hermon's rugged rocks, and deserts d...
E'en there thy hand shall guide my lonely ...
There thy remembrance shall my spirit che...

In rapid floods the vernal torrents roll,
Harsh-sounding cataracts responsive roar;
Thrice angry billows overwhelm my soul,
And dash my shattered bark from shore to ...
Yet thy soft mercies, ever in my sight,
My heart shall gladden through the tedious...
And midst the dark and gloomy shades of ...
To thee I fondly tune the grateful lay.

Rock of my hope! great solace of my hear...
Why, why desert the offspring of thy care,...
While taunting foes thus point th' invidiou...
"Where's now thy God! abandon'd wand're...
Why faint, my soul! why doubt Jehovah's...
Thy God the God of mercy still shall prov...
In his bright fane thy thanks shall yet be ...
Unquestioned be his pity and his love! †

* It seems odd to an English reader ... sent *tears* as *meat* or *food*; but we ... member that the sustenance of the an... brews consisted for the most part ... such as *broths, pottages*, &c.

† This poem seems to have been co... David, when he was expelled his ki... his rebellious son, and compelled to ... borders of Lebanon, as is plain he di... 2 Sam. xvii. 17. Undoubtedly, who... posed this Psalm, was expelled from ... city, and wandered as an exile in the... Hermon, and the heights of Lebano... Jordan is fed by the melting of the... snow, (verse 7). Let it be remembe... way, that David never betook himse... places when he fled from Saul, but ... himself in the interior parts of Jud... then he pitched his camp, protect... surrounding mountains and woods, ... the veteran soldiers attached person... and averse to change, resorted from ... of Palestine. Here, also, indulging ... choly, the prospect and the objects ... suggested many of the ideas in this ... serving the deer, which constantly ... the distant valleys to the fountains ... and comparing this circumstance wi... est desire to revisit the temple ... perhaps elevating his thought to a ... lestial temple, he commences his pe...

"As the hart panteth after the water ...
So panteth my soul after thee, O God...
My soul thirsteth for God, for the livi...
When shall I enter, and appear before...

That is, *enter into the temple*, from ... now an exile. He adds a bitterer c... than his exile, viz. the reproaches ... titude, and the cruel taunt, that he ... *his God*, and that the Deity of wh... boasted, fails to appear to his assi... which nothing can be more grating ... mind, and a mind conscious of its p... pare 2 Sam. xvi. 7, 8.

"My tears have been my sustena...
By day and by night,
While they continually say unto ...
Where is now thy God."